

THE KOREAN REPOSITORY.

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THE MONGOLS IN KOREA.

THE Mongol envoy who had been sent to Japan to demand that the king of that country go to Peking and do obeisance, had been promptly put to death by the Japanese. When the king of Koryo sent this startling bit of news to the emperor a new invasion of the Japanese island was decided upon. This time it was to be done in a manner which would leave no doubt as to the result. The government of Koryo was charged with the duty of preparing 900 boats to transport the army of invasion. The king was hardly prepared to undertake this work. He was spending his time in revelry and debauchery. All the sorceresses, courtesans and female slaves belonging to the government were called to the capital and they there joined in singing obscene songs for the delectation of the king and the court.

The king of Koryo desired to assume the position of general-in-chief of the great expedition to Japan and so the emperor called him to Peking to talk the matter over with him. But Gen. Hong Da-gu, whom we will remember as a renegade Korean in the Mongol service, talked the emperor over and secured the position himself. He got together 40,000 regular troops and these were joined by 100,000 more from the dependent tribes. The king advised that only the men from the tribes be sent but that their number be increased. To this the emperor did not consent. After the plans had all been laid, the king was sent back to Koryo to carry out the work of building the boats, training 15,000 men as sailors, and 10,000 as marines, and the storing of 110,000 bags of rice together with such other things as should be needed.

It was in the following year, 1282, that the army of invasion rendezvoused at Hap Harbor, now Ch'ang-wun, on the southeastern coast of Korea. The king went down to review the whole array before it set sail across the straits. There were 1,000 boats in all. Of Koryo troops there were 20,070 and of

Mongols there were 50,000. The soldiers from the dependent tribes had not yet arrived. Then the whole flotilla sailed away to the conquest of Japan. They steered for Tsushima where the first engagement with the Japanese took place. At first the allied troops were successful and took three hundred Japanese heads, but as soon as the Japanese could rally they drove the allies back to their camp. It was decided to wait there until the 100,000 troops from the tributary states arrived. This delay was a great mistake for it tended to dampen the ardor of the troops and it practically broke the whole force of the invasion. In that camp 3,000 men fell from fever which naturally did not tend to encourage the remainder. Gen. Hong was very anxious to beat a retreat but Gen. Kim, who led the Koryo contingent, said that as they had three months' rations and had been out a month it would not do to turn back yet, and advised that as soon as the large reinforcements arrived they should attempt a landing on Japanese mainland. Soon after this the eagerly expected reinforcements arrived.

The army of invasion now pulled itself together and sailed away towards the mainland of Japan. As they approached it a storm arose from the west and all were anxious to make the offing before it broke upon them. The boats bearing the 100,000 men from the tribes were in the van. As it happened the mouth of the harbor was narrow and tide was running in with great force, and the boats were carried along irresistably in its grip. As the immense fleet of boats converged to a focus at the mouth of the harbor a terrible catastrophe occurred. The tide sucked them in and the storm from behind pushed them on. Each boat tried to make the offing first and as a consequence there occurred a terrific jam in the mouth of the harbor. Hundreds of boats were driven in upon each other and a universal wreck was the instant result. The records tell us that a person could walk across from one point of land to the other on the solid mass of wreckage. The vessels thus destroyed contained the 100,000 men from the dependent tribes and all of them perished thus horribly excepting a few who managed to get ashore. These afterwards told their story as follows: "We fled to the mountains and lay hidden there two months but the Japanese came out and attacked us. Being in a starving condition we were obliged to surrender. Those of us who were in fair condition were reserved as slaves and the rest were butchered."

In this great catastrophe 8,000 of the Koryo soldiers also perished. But the remaining Mongol and Koryo forces beholding the miserable end of so large a portion of the invading army

and already half inclined to retreat, turned their prows homeward and furled their sails only when they had entered a Korean port.

At first the emperor was determined to continue his efforts to subdue the Japanese and sent an order to the king to supply more boats and to furnish 3,000 pounds of a substance called *tak soi* *

A Koryo citizen named Yu Ja advised the emperor to use only troops from the tributary tribes in his next invasion of Japan and to lay up 200,000 bags of rice in the peninsula in preparation for it. The emperor therenpon called upon the king to set aside 40,000 bags. The latter replied that if his officials could hardly set aside ten thousand bags how much less could they manage this larger number. The emperor then ordered him to lay aside as many as he could.

The following year, 1288, changed the emperor's plan. He had time to hear the details of the hardships which his troops had suffered in the former expedition; the impossibility of squeezing anything more out of Koryo and the delicate condition of home affairs caused him to give up the plan of conquering Japan and he countermanded the order for the building of boats and the storing of grain in Koryo.

The Mongol queen of Koryo had developed a strange propensity for catching young girls and sending them to her friends in China where they were made concubines. A law was promulgated that before a young man married he must notify the government. This was done with a view to ascertaining where the young marriageable women lived so that they could be the more easily seized. One official cut off his daughter's hair when he found that it had been decided to take her away to China. For this the king banished him and severely punished the daughter.

In 1290 a new element of danger appeared in the incursions of the wild tribe of the T'ap-dan across the northern border. More than 20,000 of them swarmed down from the north and penetrated the country. The government troops could do nothing with them. The invaders ate the flesh of men and dried the flesh of women for future consumption. The king sent army after army against them but to no effect. He was at last obliged even to take refuge in Kang-wha. It was only after 10,000 Mongol troops arrived that the invasion was broken and

* The character for *tak* means a kind of wood from whose pulp paper is made and the character for *soi* is metal, especially such as is used in making coin. Some have conjectured that this refers in some way to paper money and others that it refers simply to some metal.

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the country was at peace. The crops had been destroyed and famine stared the people in the face. The king asked the emperor for help and it was sent in the shape of 100,000 bags of rice, but when it arrived the officials and men of influence divided it among themselves and the people shifted for themselves.

The king and queen were both in China when Kublai Khan died and they both took part in the funeral rites although the Mongol law forbade outsiders from participating in them. Timur Khan succeeded Kublai. He evidently had no intention of following up the invasion of Japan for he sent rice, that had been prepared for the invasion, to some of the northern tribes that were suffering from famine. He also gave back to Koryo the island of Quelpart which had been in Mongol hands from the time the revolt of the soldiers had been put down. From this time dates the use of the name Che-ju for that island. It means "District across the Water," and by this name the island has ever since been known.

The close of the thirteenth century beheld an old dotard on the throne. He was so incapable of ruling that the emperor sent a commissioner to administer the government. The aged King spent his time trifling with mountebanks and courtesans, and lost all semblance to a king. So say the records. One of the first acts of the Mongol commissioner was to do away with slavery. It was objected that if slaves could become officials they might turn and avenge themselves on their former masters, so the law was made to read that only the eighth generation of a manumitted slave could hold office.

The record of the next half century is one of utter corruption in Koryo. The king used every means to induce the emperor to let them spend their time at the Mongol capital rather than in the capital of Koryo and the country was misgoverned in a most extraordinary manner. The worst excesses of Rome in her decline could hardly have exceeded the horrors that were perpetrated during this period. It culminated in the reign of King Ch'ung-hye, who ascended the throne in 1340. There is hardly a crime in the calendar that he did not perpetrate. Murder, suicide, theft, rape, incest were things of constant recurrence. Thousands of the people died of starvation, thousands ran away to the islands, thousands took the cowl to escape the hand of oppression. It was one long carnival of blood.

When this all came to the ears of the emperor he was furious. An envoy was sent to Song-do to bring the wretch to Peking. The king as in duty bound came out to meet this envoy, but the Mongol greeted him with a brutal kick in the stomach which sent him sprawling on the ground. The king

was then bound and locked up, and after matters had been somewhat straightened out in the Koryo capital, he was sent to Peking to answer to his suzerain. Many of the king's intimates were killed and many more fled for their lives. A hundred and twenty concubines were liberated and sent to their homes.

When the king was brought before the emperor the latter said "So you call yourself a king! You were set over the Koryo people to rule them, instead of which you tore off all their flesh. If your blood should become food for all the dogs in the world justice would still be unsatisfied. But I do not care to kill any man. I will place you on a bier and send you to a place from which you will not soon return." So he was placed on a bier, though living, which was the very refinement of humiliation, and was sent away to Ke-yang "twenty thousand li" according to the records. No man went with him save his bearers. He was carried from village to village by relays of bearers, like a dead man. He died at Ak-yang, before reaching his destination. When the people of Koryo heard of this there was general rejoicing and they made a proverb which runs *Aya Mangoji*. *Aya* refers to the place where the king died and *Mangoji* means "damned."

There seems to be little doubt that at this time the empress of China was a Koryo woman, for the Koryo records are full of the difficulties which arose in the Koryo capital because her relatives there wanted to have their own way in everything. The grandest festival that Koryo ever saw was when the son of the Mongol empress came to Song-do to visit his grandmother. It is said that 5,100 pieces of silk were used in making merely the artificial flowers to grace this feast.

In 1355 the low-born but brilliant leader of the Ming forces, called Chu Yuan-chang by the Koreans, crossed the Yang-tsi river at the head of the insurrectionary army and took up his quarters at Nanking. This was the beginning of the end of the Mongol power. From that hour the Koryo people ceased to fear the Mongols, although at her demand Koryo made a pretense of sending 28,000 men to aid in rolling back the tide of insurrection. The following year a Mongol envoy came with incense to burn on all the mountains of Koryo in order to secure the favor of all the divinities that could be thus approached. That the Koryo people no longer feared the Mongols is seen in the fact that the governor of Chul-la province threw this incense bearing envoy into prison and killed his son. Yet nothing was ever heard from Peking about it. The relatives of the Mongol empress were also severely handled, for when they

found that they could not have their way in Koryo they promptly planned an insurrection and called upon the people to side with them in upholding the Mongol influence in the peninsula. But the king summoned his great general Yi Wan-jo, who was the father of the founder of the present dynasty, and soon put the seditious people down. They were killed or banished and their property was confiscated. At the same time the Mongol commissioner was sent back home and many of the northern districts which the Mongols had seized were forcibly taken back. And yet the Mongols had not fled from Peking. The final breaking up of the Mongol power was foreshadowed in the act of the garrison of the town of Ha-yang in the north, which came and voluntarily transferred their allegiance from the Mongol to the Koryo king.

The Mongol emperor had of course lost all confidence in Koryo since the relatives of his empress had been killed and their property confiscated in Koryo; so he proclaimed a new king for Koryo and sent an army of 10,000 men to make good the order. But Koryo was now enjoying the services of a general of the very first rank, Yi T'a-jo, the founder of the present dynasty, and there was no fear of the Mongol army. They were met on the banks of the Yalu and put to flight.

Ever since the attempted invasion of Japan by the Mongols the emperor had agents in the island of Quelpart to look out for the breeding of the small but hardy Korean horse. These Mongol horse-breeders were an utterly unruly set of men and frequently the king was obliged to send troops to quell disturbances and show these men their proper place. The Koryo records tell us a singular thing about this island of Quelpart. They affirm that when the Mongol emperor found himself driven to desperation and about to evacuate Peking he formed the plan of finding asylum on this island of Quelpart. For this purpose he sent a large amount of treasure and other necessary things for use in case this plan should be found the most feasible. As it turned out it was not found necessary.

The year 1368 beheld the demolition of the Mongol Empire. It had risen less than a century before and increased with remarkable rapidity and had threatened the whole eastern hemisphere. Its decadence had been as rapid and as terrible as its rise. The Mongols were peculiarly unfit to resist the seductions of the more refined civilizations which they encountered. The Ming forces drove the Mongol court from Peking and the dethroned emperor betook himself northward into the desert to the town of Sa-mak.

H. B. HULBERT.

THE FOREIGNER.

MR. Cho and I were seated at the open door in an inn. Our rice had been brought. Mr. Cho had lifted his spoon when I asked what were his impressions of the relations of the foreigner to Korea. He paused with his spoon in his hand, looked up at the threatening sky; then into the yard at a hen scratching industriously for her brood. He paused so long that I almost forgot that I had asked a question; then he began:

"My home was in Whang-hai province, in a village back among the mountains. So far from the main thoroughfare and so secluded is the village that many people reach an old age without seeing persons from even neighboring towns. It was generally understood among the people that there is such a city as Seoul where the king lives in splendor, but to travel there would be like making a journey to a foreign country. At the age of twenty I went to the capital to witness a gathering for the national examinations. The attractions of the city prevented my return to my old home but my language and habits were so peculiar that I had nearly as much difficulty in getting familiar with my neighbors as to get acquainted with the foreigner who came a little later. I was so afraid of the rebuffs and jeers that my country ways excited that it took me two years to make a round of the sights of the city. I witnessed with pleasure the expulsion of the Japanese. Following that incident the western foreigners came in large numbers. I think my impression of them was one held generally. I thought they had come to help the Japanese. We despised the latter most heartily. They had been driven from the country several times. They are small of stature and, man for man, it was believed that the Koreans would be more than a match for them. But the westerners generally were great of stature with staring eyes, prominent nose, large ears, and broad mouths. We were all afraid of them. They did not engage in trade, but were often seen entering the palace and receiving visits from the officials.

"At that time I made a visit to a missionary's compound and looked over the wall; while doing so a Japanese came into the yard with a basket of meat. It had been largely circulated that the foreigner caught children and ate them. The excitement had been growing from day to day, in fact, the people were ready to

rise in arms to drive out the cannibals. I was in doubt before regarding the truth of the rumors, but that basket of meat convinced me that they were well founded. The Japanese went to the door, and to my amazement, a woman came out and bargained for the meat. Now a Korean is satisfied with a small piece of beef for his table. The size of this particular piece convinced me of its terrible nature, and its being received by a woman convinced me of the fierce, cruel character of the western people. The fact that the Japanese did not receive anything at the door in exchange, convinced me that the latter, of a race of Shylocks, had for gain been led into this awful trade. I have, of course, long ago learned that the Japanese was selling an innocent leg of mutton. I have also learned that a lady may bargain for her dinner. But other incidents have confirmed my first impressions that the western man, tho refined by a great civilization, is by nature a fierce being.

"I have frequently visited a missionary whose conversation always seems naturally to lead to moral questions, which are not uninteresting to me; but he gets excited and at some points I almost fear he will leap over his desk at me, when suddenly he collects himself reminding one of a panting pony pulled suddenly on his haunches. He then smiles in a way that is intended to be winning.

"I have travelled not a little with the foreigner in the interior. He always seems distressed and frequently irritated at the crowds of curious strangers that throng at the inns. In those early days when passports were demanded at every town some amusing incidents occurred. Frequently the Yamen runners would announce to the curious crowds that the foreigner liked eggs and chickens and all who contributed liberally would be permitted for an instant to put their eyes to holes in the paper doors for a glance at the strange creatures. By such exhibitions the Yamen runners would make a handsome sum. The people understood the squeeze but felt well repaid. At such time the traveller would seem to be exercising great self-restraint, and from his stand-point it was not perhaps unnatural to become frequently rude as he did not understand the innocence of our curiosity.

"Some time ago I sat in a little room while a missionary was preaching. An old man came in who was too deaf to understand a word. He attempted to speak but was motioned to keep silent. His pipe was gently drawn from his hand. Finally we were requested to pray. When we began to kneel the old man's eyes, dim with age, sparkled with surprised curiosity. 'What are they doing?' he asked, but was motioned to kneel. 'Why?' he repeated, with a deep chuckle suggestive of amusement hard to re-

press, but dropped his head to the floor and looked dutifully at his hands until the close. I suppose the foreigner would have been as polite in his own country.

"Many interesting things are being brought from the west to Korea. I may claim some advantage over many of my countrymen. If I see anything new and strange I hold my peace. Whereas my companions often exhibit their ignorance by exclamations and remarks that are far from being shrewd. My friend Kim, for instance, while travelling, came up with a foreigner sitting by the road-side, a bicycle at his feet. My friend had never seen a wheel before and after staring a few moments, his face screwed into many wrinkles he exclaimed. 'Does he carry that thing on his back or does he ride it, and does he whip it with that stick in his hand.' Of course it was a natural inference that the man carried the wheel on his back because he was sitting on the ground, his face flushed from violent exercise. Whereas, if he were riding he would have been neither sitting on the ground nor over-heated. The fault of my friend was, he spoke before he weighed the logic of his inferences.

"Mr. Kim was always unfortunate with foreigners. While travelling to Won-san he was overtaken by a foreigner, who, he afterwards learned was an American. It was before the time of political and social reforms, and, before the genteel class had laid aside their peculiar strut and pompous carriage. This man certainly had no bearings of rank about him. In fact he walked in a loose indifferent style. My friend called out 'Have you eaten your dinner?' He had hardly gotten the words out of his mouth before the foreigner had seized him somewhere, I could never just remember where and thrashed him fearfully with a cane. Of course my friend should not have used the lowest terms to a stranger, and I admit that if such language had been used to a Korean gentleman, it would have deserved a severe rebuke, but how was he to know that the foreigner understood the difference, and even if he did, Mr. Kim was willing to hazard a rebuke in order to show the foreigner that he did not approve of his presence. Now, a countryman of mine would have returned something in the same measure that he had received, or at most would merely have pulled Kim's top-knot, which would not have been indifferent to my friend's temper just at that moment, but the foreigner pitched into him so fiercely that Mr. Kim thought that his clothes would be all thrashed off of him, and called out, 'Please stop.' He hardly thinks he spoke in the highest terms but I fear he did. The stranger stopped, smiled, and said he was glad to oblige him, but hoped that in the future he would avoid insulting strangers. I suppose the foreigner thought he had gained a point.

Supposing my friend in the highest terms did ask him to stop, he gained no concession of the heart. In fact he had defeated his own purpose; for Mr. Kim has ever since held all foreigners in aversion. We Koreans have learned our lessons from Confucius better than any other people not excluding the Chinese and Japanese—you must win the heart in order to conquer. In our own history how often it has been illustrated; the Chinese have come in from the north, scattered our people and driven them to the southern seas; the Japanese have come in from the south and with large slaughter have driven us over the borders to the north and out upon the isles of the sea, yet when they had worn themselves out, we again gathered ourselves loyally under our king an unconquered people. As I think of the matter we are in greater danger to-day of losing our national characteristics than during any previous period of our history. There is something fascinating about the western learning and progress. It is winning the hearts of many.

"My friend Kim has formed a habit when preoccupied in meditation of tracing imaginary characters with his finger on the palm of his hand. A few days ago I noticed him repeating this habit with great vigor. He paused a moment in his writing to crush a flea, glanced up, and again wrote with more zeal. I knew he had something on his mind and would soon make it known. He finally did by drawling out, 'I don't know but that the government reforms are all right in a measure, for instance, the law might prohibit the use of a pipe over six feet long, and the wearing of over three top knots at one time, for in either case they would be an inconvenience to the owner. Why should the government think any further.' Mr. Kim wears a smile that shoots direct across his face and when he scores a point, it makes him look sinister; but my friend has known the Golden Rule, only from the negative side as taught by Confucius, or he might see reasons for prohibiting things that would not work good to others, even tho they did them no harm. My impression is, however, that the Westerner has customs that do other people little good, not least among them, are those of no less exclusive a type than our top knots, long pipes and large coat sleeves, are to us. I have studied the matter deeply, but have never been able to understand why a great people should start reforms among us by the use of a mirror and hair brush. I have tried to picture to myself a foreigner dressed with his coat and vest opened at the back instead of the front and his shocs pointing behind. He might feel something of our dismay at the loss of our top knots. He might from his own philosophy find some moral power in it, and advancement in civilization; that is, if humiliation and indigna-

tion are a step upward. If it were not for the continual declaration of disinterestedness that we hear, I should be tempted to think that unkindness, in a disposition to ridicule on the part of the foreigner, was intended. It certainly could not be a lack of wisdom, tho the latter I sometimes call in question. Not long ago a foreigner remarked to me that knowledge of a fact is useless unless you could give a reason for it. Later while we were travelling together, I pulled up a spear of grass and told him I knew the fact of its growth, but could not trace its channels from air, earth and sun; I noticed he was too much preoccupied to explain. If their wisdom is superior to ours, we may patiently wait; for wisdom in the end, always triumphs. I don't know but that I rather like their positive ways of asserting what they believe. however, much of a shock it gives me. If they make a mistake what a fall it must be. Not half of the arable land of our country is tilled, and one man cultivates during a season only about one acre; while we are told that a man in the west, can till a hundred acres and build good houses. A great purpose thro the use of our soil and other natural resources, to make us rich among the nations would be an effort worthy of any people.

"Personally, I have received much good at the foreigners' hands, tho I shall never understand him, and expect ever to stand a little in awe of his fierce ways. From him I learned a great truth that has made my life sweet, and I have a great hope for the land I love, a hope that follows me while I wake and while I sleep; that the same power within me will transform my country."

Big drops of rain were already falling. Mr. Cho watched the hen with her brood hasten to shelter; looked long into the distance; then turned to his rice, not noticing that it was already cold.

NAW.

THE BEAUTY AND THE BEAST.

(A KOREAN VERSION.) *

ONCE upon a time—perhaps hundreds of years ago—Pak He Sik lived in the eastern part of Korea, his humble dwelling thatched with straw and of only two or three kans, was situated in the celebrated Diamond mountains in a small steep valley which fronting to the south enabled the sun to shed its rays upon his little rice fields and mature his scanty crops.

These fields, mere patches, each only a few yards in area, terraced up with stone walls had been won by the hard labor of Pak and his ancestors from the flints and rocks of the mountains; even the soil in which the grain grew was with much toil brought from a distance.

His family consisted of only himself and his wife; no children had come to bless his household and he was too poor to adopt as is almost always done in such cases in Korea, a son, to worship after his death at his tomb and do reverence before his humble ancestral tablets.

* From some recent publication it may be inferred that the Koreans are very illiterate and that but few of the common people, and still fewer of the women of any class have any education.

I think this erroneous and that a large majority of the men and many, probably most of the women, can at least read and write unmun, the Korean phonetic alphabet, which Professor Griffis says "is one of the most simple and perfect in the world."

Indeed I have been told that it is so simple and perfect and easy that any Korean can acquire it in a week or two and learn in that short time to both read and write. I am further informed that there are a large number of books mostly containing stories, fables etc, printed in this native alphabet which are extensively circulated and read. I have selected the following story not that there is any particular point in it, but as a fair sample of one class.

As it was narrated to me from memory by a Korean who is somewhat famous for not sticking to the text and as I have transcribed it from memory also, I do not pretend that it is a literal translation of the original.

The patches furnished enough of that staple of life, rice, for himself and wife and a small garden made like them with great difficulty and toil yielded under the skillful and unremitting labors of the wife, sufficient vegetables including the cabbage, the huge and highly scented cross between a radish and turnip and known by foreigners under its Japanese name of dikon, and the cucumbers, onions and pepper necessary to concoct that wonderful and fiery condiment and food called kim-chee and which is an indispensable dish at every Korean meal; a small flock of fowls industrious and energetic, contributed eggs and now and then a chicken to the larder, while a colony of bees hived in a hollow log set upright under the overhanging eaves of the straw roof of the house added some sweets, sugar being then, and even now, I may say, unknown in Korea outside treaty ports.

There was also hard by, a little mountain lake to which Pak was wont to resort and fish during all his spare time.

Such of the catch as was not needed for home consumption he would take to the villages in the valleys many li distant and exchange for cotton and hempen cloth, salt and the other things necessary to supply his few and simple wants. From all this it will be seen that Pak while poor, was not destitute, or needy, indeed neither richer or poorer than a large majority of the common or lower class which compose most of the population of this country so bountifully favored by nature, if in no other way.

But one summer Pak found there was a scarcity of fish in the lake. While formerly he could fill his basket in a few hours now a whole day's fishing only furnished a few little minnows.

At last he could catch none altho using the most cunning devices known to piscatorial art, baiting his hooks with the reddest and liveliest of wriggling worms, or the fattest, most juicy and greenest of grasshoppers, which had always heretofore been snapped up most voraciously, he could not get even a feeble nibble.

But his perplexities and troubles were greatly increased when he found that the lake was drying up—each day the water receded and diminished more and more and poor Pak at last realized with consternation and horror that not only were his fishes gone but his lake was going. In a short time there was but little of that beautiful sheet of water left and Pak who, we can understand, watched with wistful eyes the vanishing lake, repaired to it one morning hoping to catch in its last waters such fish as might be left. He found none but instead an enor-

mous frog, squatting in the puddle, not only the biggest in that puddle but the largest he had ever dreamed of.

The truthful Korean who told me this story said the ancient chronicles only recorded that this frog's hind legs were three feet long but were silent as to his other dimensions, and as I can get no further particulars my readers must be content to form, from what they know of a frog's anatomy, an estimate of his actual size and proportions.

When Pak had recovered from his astonishment he began to berate the frog for eating up all the fish and drinking down all the water of his lake, cursing him, his mother and father, his grand-mother and indeed all his ancestors, especially in the feminine line, after the Asiatic fashion and in choicest Korean which I am told is especially rich in expletives. The frog, with true batrachian patience, waited until Pak had exhausted himself and his vocabulary, and then almost paralyzed him by answering with polished politeness excusing himself and winding up with the request that as his abiding place, the lake, was gone Pak should extend to him the hospitalities of his home. After much talk Pak consented and they set out for the house, the frog moderating his hops as well as he could to the much lesser stride of his companion and, the two chatted quite amicably on the way.

But on arrival a serious obstacle was encountered—the good wife put her foot down on the project, declaring that while she had never before objected to company, indeed had done what she could to entertain the three or four visitors who had come that way in the forty years of their married life, she must draw the line somewhere and that she drew it at frogs. Pak after exhausting every other argument at last with that diplomacy only learned in long years of conjugal association suggested that the frog could talk and had a rich fund of news and gossip which he was willing to impart and then, good and true woman as she was, she consented and the frog hopped in.

Not only this but she brought into the only spare room great armfuls of the leaves and weeds which had been collected for fuel and poured over the pile many tubfulls of water, to make a nice damp bed for the frog, so that he might feel at home and be comfortable.

After finishing their labors for the day Pak and his wife went to the frog's room for a social chat, who, drawing on his imagination as most frogs will, related several amusing incidents and Pak then told all he knew in about twenty minutes after which the wife took up the conversation, telling all she knew or thought she knew, consuming we may be sure rather more time.

and as the frog was a most patient and appreciative listener the worthy couple, when they retired, were quite convinced that he was a most entertaining and brilliant conversationalist. The next morning they were awakened by a terrible noise and rushing out found the frog calmly seated on the little veranda singing his morning song, greeting the rising sun as its rays gilded the bare mountain peaks that towered above them. I cannot undertake to describe the volume or 'loudness' of the song which was literally raising the roof and shaking every timber of the house but those of my readers who have been in the Southern states and heard there the bellowing of the bull frogs with six inch legs, can form a dim idea of the noise this frog with legs three feet long was making.

When the song was ended and they had recovered somewhat from their consternation and could look around they were still more astonished to see that the little yard that surrounded the house and which had always been so bare was now filled with all sorts of things—piles of syces, the most valued currency in Asia, pure silver each cast in the form and about the size of a horse's hoof, also stacks of cash strung on strings, great bales of cotton, grass, and hempen cloth, and of silks and satins, long rows of bags of rice piled high, great jars of kint-chee, and packages of dried fish and sea weed, and shoes and hats and mantles, robes, clothes, and fans, pipes and tobacco, and indeed everything necessary to supply the needs and gratify the desires of a Korean. A closer inspection developed beautifully inlaid boxes filled with ornaments, gold, silver and jade rings, amber buttons and gold and silver hair pins, in shape and size very much like a butcher's skewer, with curiously carved and enamelled heads, also tortoise shell and ivory conibs; but what pleased Mrs. Pak most was a metal mirror. She had heard of such a thing but had never seen one; the only glimpse she had ever got of her face was in some placid pool of water.

I can imagine, but not describe, the pleasure and rapture with which she viewed her wrinkled visage, as well as the delighted and beaming countenance that was reflected from the highly polished surface of that wonderful mirror, as she gazed into it.

Truly Pak and his wife were "rich beyond the dreams of avarice" and blessed the day when they "took in" the frog.

As I have intimated above, Mrs. Pak like some of her sex was fond of gossip, but during the long period of her poverty had but few opportunities to indulge in it, now since she had chairs and chair bearers she became quite a "gad-about" visiting the good dames of the villages exhibiting her finery and her

mirror and retailing from house to house all the news, scandal and gossip she could gather or invent, like the fine old lady she had become.

Much of this news she brought home to the frog, but what interested him most was her gossip about the beauty and accomplishments of a daughter of Ye Do Sin, the most powerful and richest Yangban in that part of the country.

Mr. Ye in early life had passed the civil service examinations known as the quagga, and by hook and crook, which being interpreted means a liberal donation to some influential official at the capital had secured the magistracy of one of the richest districts.

Here, being very inventive and active, he introduced many reforms or to put it plainly, many new ways of squeezing and getting money out of the people, and his success was so great in the line of filling his own pockets that the envy and cupidity of all his brother officials was aroused to the highest degree. His office was sold to a higher bidder and his career of unbridled and unremitting robbery and oppression thus cut short, but he had, as was usual with magistrates made the most of his opportunities and left his district, preceded by a long line of pack ponies, bearing his spoils of office and followed by the curses and maledictions of the people.

Returning to his old home he had added largely to his ancestral lands and become as we have seen, a mighty Yangban, greatly feared and therefore greatly respected.

He had three daughters, two were married and the youngest was the beautiful maiden who was the subject of Mrs Pak's laudations to the frog.

One bright morning the frog fairly took Pak's breath away by announcing that he intended to marry this daughter of Ye's and appointing him as his ambassador to conduct the negotiations. As we can readily understand Pak had no stomach for this matrimonial mission. He was quite certain that Ye would beat him to death if he made such a proposition and on the other hand feared to offend the frog, realizing from whence all his good things had come, and that a frog which had given could take away, and so, while inwardly imprecating the wagging tongue of his wife which had brought him into this dilemma, he tried to make some excuse, but the frog was inexorable, and while promising that no harm should come to him, required that he start at once.

When Pak, arrayed in all his finery, arrived at Ye's house he was admitted without delay into the presence of his high mightiness who, as it happened was just then in a receptive

mood with respect to nuptial negotiations. His two sons-in-law, members of high but impoverished families being too proud to work and too poor to get an office, were living on his bounty in unmitigated idleness, and his hopes were centered on his youngest daughter, the best beloved of all, who he had reserved for a brilliant marriage, certain that with her beauty and accomplishments and his wealth he could catch some high official—a governor or the like,—but time was passing. She was now in her eighteenth year, much beyond the age when maidens are usually espoused in Korea, and so when Pak with many misgivings and an indisposition to enter into details which I can easily appreciate, hesitatingly commenced the negotiations, Ye graciously undertook to help him along and asked if the suitor was rich. Pak answered he thought so, as he had recently given many valuable presents to a very worthy old gentleman in the neighborhood. This aroused the old magisterial instincts of Ye and was very good. Then came the question as to rank. "Did he hold any office?" Pak said, "He didn't exactly know," and as this was not satisfactory, Ye, to elicit further particulars on the important subject asked, "what kind of buttons he wore behind his ears." Now Pak had never seen any buttons or indeed any ears about his frog, and was again forced to make an evasive answer.

Ye then inquired as to the family and named some of the prominent families of the land.

"Was he a Kim, or a Sim a Min, or a Sin, a Ho, a Cho or a Ko, a Quong or Hong," and so on. Poor Pak was compelled to say "No," but confidently asserted that his family was one of the oldest and most numerous in the world indeed "Was the first family in the land."

Ye somewhat mystified, asked flatly for his name and Pak who saw that further evasions and subterfuges were at an end gave his name, "Frog He Hop," and upon Ye's expressing surprise at such a cognomen, Pak with much trepidation explained that Frog was the right name because his matrimonial candidate belonged to the great family of frogs and was in fact, *a frog*.

Ye's indignation overrode even his astonishment and he fairly roared with rage and when Pak by way of mollifying him said that his frog was the largest frog in the land, with legs three feet long and could talk and sing like thunder Ye exclaimed that "He would listen to no frog talk, and the bigger the frog, the longer his legs, and the louder his song, the greater the insult," and ordered out his whipping bench and beaters in order that Pak might be pounded to death. This bench was in

those days, and I fear in more modern times, an indispensable adjunct to every powerful Yangban's establishment for the just adjustment, from the Yangban's point of view, of all disputes in which he had an interest.

Pak was stripped, laid face downward and securely tied on the bench and the beater had just poised his high paddle in air when the sky suddenly became over-cast with blackest clouds, from which darted and flashed fiery tongues of forked lightning, with sharp peals of thunder, rain poured in torrents, then came hail, at first small, but rapidly increasing in size until they were even larger than the eggs laid by the most vigorous of Mrs. Pak's hens, then real stones, cracking and crushing the tiles of the houses, were hurled down.

The paddle did not descend on Pak but fell harmlessly from the nerveless hands of the affrighted beater and Ye, thoroughly demoralized, had him cast loose; instantly the terrible torrent ceased, the sun came out with smiling face, the angry clouds rolled away to the west, with thunder muttering low but ominously as they went, and the matrimonial negotiations were resumed. Pak pressed the suit of his suitor with renewed confidence and the haughty Yangban now cowed and in a state of utter collapse told him to bring on his frog and the bride would be prepared.

The time for the ceremony was fixed and Pak wended his way home, much shaken up by his experience, but quite contented over the success of his mission.

When that appointed day came, the frog, accompanied by numerous attendants and astride "a gallant and prancing gray," rode to the bride's house.* I have not the space to describe a Korean wedding procession, so curious and interesting and often very gorgeous and grand, and can only say that in this case the frog omitted nothing and spared no expense; † nor have I the space or

* The Koreans are superior in many respects but as equestrians are not a success. I think all foreigners who have seen a yang-han humped on his ridiculous saddle, built up to give him dignity, about two feet above the horse's back and frantically clinging with both hands to the iron bar put across the pommel to enable him to maintain his balance on his exalted but dangerous seat, will agree with me that the frog had but little difficulty in successfully imitating him. Indeed, long before I heard this frog story, whenever I saw a wedding procession I was reminded of that nursery song which my dear and faithful old negro nurse used to sing to me in my infancy, and commencing,

"The frog went a courting an' he did ride

"With a sword and pistol by his side."

† [Notwithstanding X's idea as to want of space, we gladly make room for the following note on wedding processions which he has kindly furnished us at our special request.—ED. K. R.]

The Koreans are very conservative especially as to family and social

even the heart to enter into the details of this wedding, so sad at least, to the bride and her family, but we may be quite sure that our frog went thro the many various and complicated ceremonies with all the dignity, decorum, grace and agility for which the frog family have been ever famous.

Fortunately for the bride, her eyes were closed, and sealed with wax after the Korean fashion, during the ceremony; a Korean bride going into matrimony literally—as her western sisters sometimes do metaphorically—blindly, and she was thus spared the sight of the hideous and grotesque ugliness of her bridegroom.

At the end of the ceremony and when the feast was finished the frog, much to the joy of the family, announced that he would not ask the bride to go to his house and *kolow* to his parents and bow to his ancestral tablets as is usually done, and that he would leave her for the present at her father's home, but asked that before departing he be accorded a few minutes private talk with her.

This was of course granted, and when he went into her room and she saw him, her eyes being now wide open, she cast herself on the cushioned floor and writhed in agony and in tears. The frog in his tenderest tones asked, "Why this grief and why these tears so unseemly on this their wedding day?"

She retorted, "Why should she not weep. Her sisters had handsome husbands and she, far more beautiful and accomplished, had waited to make a brilliant match—to marry a gov-

matters and we may assume that a wedding procession. (that is, the bridegroom going to the bride's house) of the frog's time differed but little from those which can now be seen almost any day in the streets of Seoul.

First are a number of women gaily dressed and marching in double line with enormous coils of hair as big as a ship's cable wound curiously and high around the tops of their heads, on which are poised large boxes wrapped in bright silk clothes; these boxes I am told contain the clothes of the bridegroom and perhaps presents, and also food for the marriage feast.

Then comes the bridegroom on the finest horse he can procure, nearly always a "gallant gray" with its long flowing mane and tail tied and festooned with red ribbon and with nodding plume in head and caparisoned with that wonderfully useless and dangerous contrivance, a Korean saddle, its skirts as big as cart wheels, with breech and breast straps ornamented with brass or silver buttons, and with many pendant strings ending in red and blue tassels which gaily swing to and fro with the motion of the horse. A Korean rider uses no reins, being too grand to guide his steed, and so a groom or ma-poo as he is called grasps the bit and holding the horse's head high in air makes him prance and dance in true Korean style.

In marriage processions there is in addition a particolored rope or broad belt of white leather fastened to the bit stretched out in front and borne by three or four attendants and thus the bridegroom is literally led into matrimony. An attendant walks beside the steed and holds over the bridegroom

ernor perhaps, at least she had expected to marry a *man*, but here she was wedded to a cold blooded, clammy, croaking frog with warts all over him and his eyes on the top of his head."

The frog admitted that appearances were against him but added that perhaps things "were not as bad as they seemed." She with another flood of tears replied that "she didn't see how they could be worse," and he to cut the painful matter short told her to take a pair of scissors, which lay conveniently near, and cut a slit in the skin of his back.

Nothing loath—she would have been more glad to have cut his throat—she seized the scissors and viciously cut in his loose and flabby skin a long slit from his waist up to the nape of his neck.

He commenced vigorously working at the skin and soon emerged—a young man radiantly fair, dressed in finest and gaudiest colored silks, and with a "pung-cham" in his head net, not the usual amber or tortoise-shell, but a huge diamond that flashed like a star.

In Korea women of her high class are kept in strict seclusion and are not permitted to see, or be seen by any of the masculine persuasion except the nearest relatives. She had, of course, seen her brothers-in-law, and on several occasion by slyly puncturing small peep holes in the pang-moons (paper doors) got glimpses of her father's guests, and in this way had seen three or four young men, all of whom she thought quite handsome, but never in her wildest dreams had she fancied that anyone could be so beautiful, so graceful, and so charming as this young man proudly stalking around her in plain sight, swinging his legs and swaying his flowing sleeves and the long tails of his coats in that grand yang-ban strut which cannot be described but once seen can never be forgotten.

a huge paper umbrella eight or nine feet in diameter and with a handle twelve or fifteen feet long; sometimes there are several umbrellas; there are two or more other attendants with large fans to cool the heated agitation of the bridegroom and seize his leg and restore his balance on his high and perilous seat in the not infrequent event of his loosing it, while behind come a large number of followers which like the women in front are in two parallel lines far apart, in fact occupying the entire road; and lastly comes some old friend of the family, who has been prosperous and had several sons, bearing a live wild goose which is indispensable in all Korean wedding ceremonies.

The bridegroom is dressed in the picturesque court costume with its curious belt and winged hat, he being for this brief occasion, and this alone, no matter how humble his rank, equal to the highest official or noble.

I have often asked what part this goose played in the matrimonial ceremonies and have been given several explanations; the most probable is that the Koreans think that geese are strict monogamists and that when once mated they remain during their long life true to their first and only love and when one dies the other does not mate again and that therefore the goose is used as a symbol of conjugal constancy and fidelity.

Then he told his story—he was not a frog at all—not even so mean as a mortal, but was the son * of the King of the Stars, who becoming displeased with him for some slight offense had condemned him to take the form of a frog and perform three apparently impossible tasks.

He was first to catch and eat all the fish in Pak's lake, then to drink it dry, and lastly to marry, while still in the guise of a frog, the most beautiful woman in the world, all of which, especially the last, he added with a graceful and complimentary bow, he had now done. But he said there remained a few more days of probation during which he must play the frog, and after which, he would come and take her to his starry kingdom where she would become like him, immortal, and they would dwell together in matrimonial bliss forever.

Then resuming his frog skin with the aid of his now enraptured spouse, who deftly and neatly but lovingly and most tenderly stitched up the rent in his back, he, after charging her to strictly keep his secret, passed out and gravely *kotowing* to his respected father-in-law hopped on his horse and rode home.

As I am somewhat interested in astronomical disturbances and as the account which the Star Prince gave to his bride concerning his offences was meager, I made inquiries of the narrator and he said that it was not usual with Korean Benedicts, especially bridegrooms, to give their wives full particulars, of their ante-nuptials escapades. But from all the information he could get he thought that the prince's deviation from his true course was caused by the attractions of Venus with whose charms he had become enamored. That his father, the Star King, had given in his keeping the Milky Way, that great highway of the heavens, but that he had pledged and mortgaged it with all its tolls and other rights and privileges thereto appertaining, to a syndicate of usurious bankers, to raise money to buy from Saturn his brightest ring for his charmer, and that when this ring was seen on the taper finger of Venus, the gossips began to talk and this reached the ears of the Star King. Just here I realized that my narrator was drawing on things that he had read in his English studies and that none of this was Korean and I stopped him with a sharp rebuke and my readers so far as I am concerned must remain in ignorance as to the particulars of the peccadillos of the prince.

After the frog's departure from Ye's house, the family

* In an article entitled, "The Bird Bridge" and published in **THE REPOSITORY** of February, 1895, I stated on what I then thought was good authority that the only child of the Star King was a daughter; now we find that he had a son. The two statements are inconsistent and wholly irreconcilable and it is evident somebody is prevaricating.

were greatly surprised to find that the bride was not at all cast down but on the contrary quite cheerful and happy, indeed rather buoyant, so to speak, and so some of them especially the idle sons-in-law chided her, saying that as she seemed so happy over her catastrophe she was none to good for a frog and was well mated, and they also made insinuating and sly remarks about polliwigs and tadpoles and the like which were under all the circumstances uncalled for and I think in bad taste, but the beautiful bride kept her equanimity, her temper, and her secret thro it all, knowing that soon her day of triumph would come.

She was greatly sustained in her trials, and the "weariness of waiting" softened by frequent visits from Mrs. Pak, who brought and took sweet messages between her and her frog, as also by the morning songs of the frog; she could detect among his deep base notes which grandly rolled over the ten or twelve miles of hills and dales that separated him from her, many tender tenor notes which she knew were lovingly intended for her.

The Koreans consider the sixty-first birth day as a most important event, it being regarded as the turning point in life, and if a man is prosperous and in good health, he celebrates this natal day by a feast as grand as his purse will allow.

Now Mr. Ye's sixty-first birth day was approaching, and for the purpose of providing for the feast he ordered his son's-in-law to organize a great hunting and fishing expedition to go to the mountains for game and fish, and also sent out invitations to all his kin and friends bidding them to the feast.

But the frog, altho a son-in-law, got no invitation and was greatly chagrined and mortified at the slight put upon him; he was moreover mad over the taunts and insinuations and petty persecutions to which his wife had been subjected by his worthless brothers-in-law, and which had been duly reported to him by old Mrs. Pak, with all her additions and comments, and so he determined to play them a trick which they would never forget, and to that end, hurried up into the mountains, clearing forty or fifty feet at a hop, and summoned the head tigers, which by their ferocity and cruelty and strength, had made themselves kings and masters, not only of all the other beasts in the mountains, but of the fowls and fishes as well, and gave them strict injunctions together up all the game and take them to places inaccessible to men; also to see that all the fishes hid in the deepest waters of the lakes and did not take a bite at anything.

This was done and when the hunting party arrived they found nothing. The grass plots and fields usually alive with pheasants and other game birds were now lifeless: the glades and forests in which deer and wild hogs were wont to wander in droves were

deserted, nothing—not even a sparrow—was seen except one or two white tailed eagles, circling high in air and far beyond the range of the bows and rude match lock guns of the hunters, and which were in fact sentinels and spies for the tiger kings.

Nor were the fishermen more successful—neither by hook or net could they catch a fish and so the whole party were forced to return empty handed, and utterly disheartened.

The frog who had got from the tigers a goodly supply of game, arranged it so that when returning the party should encounter him as he led a long string of coolies loaded with his game. When his brothers-in-law saw this supply their astonishment was only equaled by their desire to get it; here were fat bears, razor-backed boars, with curved tusks eight or ten inches long, mild eyed and juicy deer, swans, geese, and ducks without number, great bustards—the wild turkey of the east—and pheasants, quails, wood-cocks, snipe and so on besides fish fresh from the mountain waters, and they at once commenced negotiations with the frog to obtain it. He refused all pecuniary considerations but graciously consented to let them have these good things for the feast of their common father-in-law if they would let him put his stamp on their legs.

To this they agreed and the frog duly stamped the calves of the legs of each with his seal and they in turn took over all the things and proceeded home with great stories as to their prowess and skill in hunting and fishing, thinking but little and caring less about the stamps.

The frog's term of probation having ended the skin was cast aside, and the prince came forth very much to the astonishment and equally to the regret of Mr. and Mrs. Pak who were very sorry to loose their frog.

The prince then proceeded to his bride's house dressed in finest clothing, and in a grand tiger skin open chair, borne by sixteen bearers and accompanied by a large band of followers, as well as by the good old couple whose hospitality he had enjoyed in the days of his frogdom. On arrival he found the place crowded with guests and the birthday feast in full blast, and Mr. Ye seeing that he had a distinguished visitor invited him to come in and partake of the good cheer, and in the prince stalked with haughty yangban strut, but said he had not come to the feast and would eat nothing but that he had come in search of his two slaves, who he had heard were there.

Ye indignantly replied that he had plenty of slaves of his own and "did not harbor those of others" but that he, the stranger, was at liberty to search and "take anything that belonged to him

and go as quickly as possible." The prince answered that "all his slaves bore his stamp or seal in silver color."

The sons-in-law hearing this, and remembering the stamps on their calves were seized with fear and were rushing out of the banquet hall, when the prince pointing them out, as his slaves, they were seized by his attendants and brought back and when in spite of their vehement protestations and violent struggles, their trousers were rolled up the fatal stamps shining like burnished silver were plainly seen by all and poor old Ye saw and realized with all its crushing and humiliating force that these husbands of his daughters, were the sealed slaves of a stranger. He roared and raved shouting that "it was bad enough to have a frog son-in-law, but that the degredation of slave sons-in-law was infinitely worse and that he had rather a daughter had married a thousand frogs, than a single slave and here there were two of them." Thus he continued to rave, and completely unmanned, hysterically tore his robes, and mangen and pulled at his top-knot until at last the prince pitying him and his top-knot, explained everything, adding that he would now take his bride to his starry home, and while they would never return to earth they could be seen as stars in the heavens.

In the meantime the bride had been prepared by the faithful Mrs. Pak for her aerial journey, and having bid farewell to her mother and sisters, came out from the woman's quarters. The prince led her into the open court-yard and as they stood hand in hand bright rays of light illumined them for a moment, then they were hid by a mist which rapidly whirling caught them up as in a cloud and lo!—they were gone.

The shades of night soon came and Ye and his guests saw high in the heavens new double stars, one bright and fiery, the other less brilliant but even more beautiful, shining with a soft reflected light and hovering lovingly around the other, and they knew that these were the star prince and his terrestrial bride.

And it is said that even at this late day Korean revellers reeling home late at night drunk, can see stars double in almost any part of the sky.

While none were born under a lucky star, Ye and Pak and his wife, found they were now under the luck of doublestars. Ye's crops yielded a return of a hundred f. Id, his flocks and herds multiplied beyond precedent and his riches correspondingly increased. When it became known that he had such "high" connections, honors and offices, were showered upon him and when in old age he departed this life he was the high prime minister of the left.

Pak also got high rank with the much coveted right of wear-

ing jade buttons behind his ears and died full of years and happiness. Mrs. Pak survived him for a long time gazing into and exhibiting her mirror and dispensing out of her ample stores her charities and gossip with great satisfaction until at last her wagging tongue was stilled in death.

Just here my loquacious and veracious narrator paused, and I ventured to ask him, as all the worthy people of the story had been happily disposed of, what had become of the worthless sons-in-law? He was not to be caught, and replied that seeing the disgrace of the slave stamps on their calves, they tried to remove them but the more they rubbed and scrubbed the brighter and more like burnished silver the stamps became and that after rubbing nearly into the bones bad sores came with blood poisoning and both died with the lock jaw.

X.

A NEGLECTED METHOD OF MISSIONARY WORK

IN reading reports of the multitudinous forms of missionary work carried on in England, the writer became impressed with the amount of possible good that grew from the distribution of leaflets. This form of work has been too much neglected in the United States and consequently American missionaries do not realize its importance.

So often one enters into a brief conversation with a Korean and dislikes to leave him without a word concerning his soul's salvation; and yet has not time or opportunity for a talk of sufficient length to create much interest or do much good. But if one hands him a leaflet with a few words recommending it to his attention, not the recipient alone but often his whole household are instructed thereby. When a crowd gathers around one's bicycle or chair during a few moments' rest nothing will reach them so well as some leaflets handed around with a few words of introduction.

I do not believe in giving away books but a leaflet costing one or two yen per thousand can be given away with no fear of doing harm. Even they might be sold but it is so much better to give one thousand than to sell three hundred. And supposing half are not read each one of the remaining half is read and heard by one to ten persons.

Traveling to and from his field is often a barren portion of the missionary's work, but if every traveler he passes goes on his way reading a tract or with one folded away in his pocket and intent on asking some one to read it, the distributor feels that the day cannot be barren. Every house and especially every tavern passed affords a rich field for work. Sometimes a faithful Korean Christian follows the missionary and is sure to be asked why the foreigner gives every one a book and is given an excellent opportunity to say something to the point. A wait at the ferry and a trip across the river in a crowded boat become a welcome opportunity instead of a burden. One does not al-

ways think it best to preach without some introduction and a few tracts handed around give the introduction needed; the hearers do not feel imposed upon, which is an important factor in a good audience. The use of giving tracts to a man who cannot read might be doubted but if you interest him he is the best man to give a tract to, for he gets someone else to read it to him and a crowd gathers around to hear and discuss, while the lettered man may read it himself and show it to no one else.

The market-places offer the best opportunities for such work; with the aid of several Korean brethren twelve hundred tracts have been given out in two or three hours on a large market-place. Again at a smaller market, with like aid eight hundred were distributed. The next day on offering a farmer-boy a leaflet, he said: "I received one of those yesterday and our whole household read it." A friend told me he met men going from the fair who stumbled along the road and nearly fell into the ditches from absorption in the tracts they held before their faces. So we know the tracts were read and with more interest than they would excite at home. At another time at a sorceress' and gamblers' fair three hundred were given out, the sorceresses and gamblers receiving them with apparent interest.

On a day's spin of several hundred li to and from one's field, the bicyclist does not have much time or breath for preaching, but a tract stuffed into each pocket—from a supply arranged on a handy part of the bicycle—can be pulled out just as one passes a resident or a wayfarer and if thrown at his feet he will be sure to pick it up and give it a careful perusal if only to see what it says about that "demoniacal thing that goes faster than a mule." Thus three hundred have been placed in a morning's ride, and on looking back over a stretch of my road I have seen two or three separate wayfarers going on their way reading about their souls' salvation as they journeyed, or perhaps groups of five or six in a village gathered around those who were reading of the way of life.

The distributor should never be without a few leaflets in his pocket, for a visit to the telegraph office or to a shop gives an opportunity to hand one to the man in charge. Chances present themselves most unexpectedly and leave only sadness if the worker is unprepared. The distributor must be careful not to pass by those near at hand, the servants, the chair-coolies, the carpenters and laborers. And he must be especially careful not to make the leaflet an excuse for neglecting the testimony of his own heart experience.

A number of small sized leaflets have been in use but some of them too short or not enough to the point. The recipients

of one's tracts may never have another chance to hear the gospel and one likes to feel that they have instructions in their hands clear and full enough to enable them to lay hold on eternal life. A leaflet must be lengthy enough and yet not deal with Eden or Abraham or anything else that will lead the reader to throw it away because he cannot understand it. God, man's sin, Christ and his salvation, must form the body of the leaflet, and so all leaflets will be alike in their bodies but tact must be used in choosing an attractive head and introduction. Not all men care for their soul's salvation so a fleshly head is often the best to attract to a spiritual body. The leaflet that has been most used is no doubt the "W'nal lan my nbanan kun pon" sheet, ten thousand of which were distributed during the cholera summer and probably forty thousand since then. An abridged form of the "Syong kyong mun tap" makes a good leaflet, giving a very satisfactory summary of Christian doctrine. Another that is early in its career, meeting large sales is called "Ch'akhan na ma otran kun ponira."

Those hardest to reach are the women, and so we must depend on the ladies distributing to their needs—they take a good look at us draw their veils close and run away when we offer them a tract. The distributor does not necessarily require a knowledge of the language to do his work, so newcomers or those not immediately engaged in missionary work can in their daily walks sow seed that must bear fruit. The places on the hillsides where the women do their washing offer the ladies good opportunities to work in pleasant surroundings.

If the distributor looks to known results for encouragement he may find very little, but if he looks to the promises he will always find assurance: "It shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

F. S. MILLER.

EDITORIAL DEPARTMENT.

HE IS A FARMER.

THE typical Korean is a farmer. Back of the yang-ban, the scholar, the *yamun* runner, the "pauper and the "liar" who have been so prominently before the foreigner's eyes since the opening of the country stand the great mass of the people whose sole occupation is farming, and whose intellectual make-up has been shaped largely by the experiences attendant upon the tilling of the soil. Fully nine-tenths of the Korean nation are engaged in agriculture. There is no distinct manufacturing class as such, which stands out in contrast to the farmer, forming a separate caste. The cotton, silk, linen and grass-cloth used by the nation are produced by the wives of the farmers, who raise or gather the raw materials. The sandals, mats, willow and wooden ware are largely produced by the farmer in the leisure moments left him from his work in the fields. The carpenter, the blacksmith, the geomancer and the stone mason of the average hamlet is always one of the farmers who adds to his stock in hand skill along these lines. The schoolmaster is generally the son of a farmer of the better class. The fisherman generally has a small holding where he raises some of his own food, and most of his paraphenalia is made for him by farmers. The only classes who are distinctively not farmers are the officials, the *yamun* runners, and the merchants, and small bodies like the junk-men, miners, inn-keepers, and men who live by their wits, *i.e.*, gamblers and fortune-tellers. But these do not number more than one-tenth of the population and even they are most closely connected with the farmer; for the merchant who travels the rounds of the markets is often an ex-farmer and purveys almost altogether for farmers. The same thing may be said of the inn-keepers, inns being a very modern institution in the land. The Korean official goes into the provinces to govern farmers and the leading questions of internal state craft from time immemorial have been those of an agricultural folk. It will thus be seen that Korea has distinctively an agricultural people. The government exists on the revenue raised

from agriculture and the people live on the returns from the soil. Any estimate of the Korean people which approaches them from any other than this standpoint is necessarily imperfect and marred by blemishes.

The first characteristic of the Korean farmer to impress a foreigner is his diligence. With no labor saving appliances to assist him he depends solely on his own strength and that of his patient partner, the bull. The present time (middle of June) is the season for transplanting rice. For this purpose he leaves his house by break of day and will work hard until twilight drives him hence, spending the entire day barefooted and barelegged in water up to his knees in the back-aching process of placing the little tufts of grain into the muddy swamps. During the day he will be joined in this work by wife and daughters-in-law who are as clever at transplanting grains and weeding the swamps as the men themselves. The chief crops on which they spend their time are rice, barley, wheat, beans and the common vegetables, and in the cultivating and harvesting of these crops most of the year is occupied. During the winter months he becomes a manufacturer and produces mats, sandals, screens, thatch, or gathers wood and brush on the hill-side which he sends, after reserving sufficient for his own use, in great loads to the nearest town. Two months of the year are known as the "idling time"—the first and the seventh moons. It is during these months he takes things easy and may then be found in his home ready to listen to any passer-by who drops in.

Another characteristic of the farmer is his simplicity. We have given some attention to the question of illiteracy but must confess our inability to formulate at this time an accurate statement in the matter. We are of the opinion, however, that excluding the women about sixty per cent of the farming class are unable to read either Chinese or the vernacular. If the women are included in the survey then possibly eighty-five per cent are illiterate. This, however, varies with the locality. The percentage of illiteracy is probably lowest in Kyōng-ki and Chung-chōng and highest in the northern provinces where the struggle to hold the wolf outside the door has left little time for study. Christianity, however, which is spreading rapidly, is dealing most successfully with the question of illiteracy and many, especially among the women, have learned to read after becoming Christians. This ignorance of the farmer has shut up to him the sources from which he might derive a knowledge of the world. Another thing which has added to his simplicity has been his dislike to going far from home. A vast amount of travel is done in Korea but it is done by other classes than the farmer. The best travelled

class in Korea are the literatti. Their studies give them an interest in things of the world, and this was stimulated in ante-bellum days by the civil service examination which compelled the attendance of candidates at the prefectural cities, the provincial capitals and the metropolis. But the farmer himself is averse to going far from home. One of the best farming regions in the empire is the island of Kang-wha with a population of 50,000. Access to both Chemulpo and Seoul is very easy and yet inquiry revealed the fact that surprisingly few of the farming people had visited either places. The Koreans tell a fable of how a fish from the sea fell into a well where lived a frog. Said the frog to the fish, "Where did you come from?" "From the great ocean," was the answer. "How big is it," asked the frog—"is it as big as this well?" and he hopped across it! This fable was invented to describe the simplicity of the Korean farmer. Korea is the great land, "a thousand miles long." The Korean people the salt of the earth "three thousand years old," and custom, custom, custom, the end of the law to him.

The Korean farmer is patient. He endures conditions which would drive other peoples to desperation. But he holds on waiting for the better day. The present is a time of much distress throughout the land. We have several farmers among our acquaintance who are living on one square meal once in two days, satisfying hunger the rest of the time with stewed greens which are picked wild on the mountain side. Yet they are doing this patiently waiting for the rice returns of the coming autumn which promise a good crop. They carry this patience into their relations with the classes which have ruled them, and anyone familiar with their history must confess that they are among the easiest peoples on earth to govern. Where an official is zealous for their welfare they idolize him; where he is oppressive and cruel they endure his misrule to the breaking point. They patiently put up with illegal taxes which in any other land would mean riots and rebellion. In a prefecture near Chemulpo it was the custom to add ten per cent to the gross amount of the tax levy for the benefit of the *yamun* runners. This was abolished four years ago but this year has been again put and the people ordered to pay not only the extra ten per cent but the part remitted for three years past, and in all forty per cent extra is being collected from people already on the verge of famine. And yet the people are paying, murmuring little, but still they pay. They apply pet names to the governor and the runners when they go by, such as "there go the pirates," and kindred remarks. Sometimes the breaking point is reached and the farmer's patience is exhausted and then comes riots. With a clout around his head and a big club in his

hand he calls about 5,000 strong on the governor and his underlings and his wrath makes him a lion. These demonstration grow rarely into a rebellion, for rebellion of the common folk are almost unknown to Korean history but sometimes they come, as was the case in 1893-94, the Tong Hak uprising being a widespread movement among farmers. Since then events have taught him that he not only has rights but that he has the power to protect them and it is doubtful if his patience will endure to the point it reached in the past.

The Korean farmer is superstitious. He stands in terror of the demons whose dirty and grotesque fetishes decorate his humble abode. Confucianism and Buddhism are alike in his hands only the grossest of superstitions and where any ill befalls him he will be found offering rice to a piece of paper, or whole boiled dog and vermicelli to a heap of straw. In every community the *mudang* (sorceress) lives and thrives, getting a generous share of every harvest in return for her dances and songs and proper superintendency of the feast which offered to the demons always finds its way into the capacious stomach of the farmer and his friends. This superstitious business, whether it is sacrifice to the dead, or offering to the demon, is not without its attractive features to a calculating farmer, for while the feast is costly yet it is not the dead who eat, after all. He himself enjoys the mental gymnastics which dubs as an offering to his dead ancestors, or a propitiation to offended demons, that which is intended to tickle his own palate. It is quite probable that if his dead ancestors would come and eat what is spread before them, or the demons carry off the savory viands of sacrifice, he would immediately change or modify his religion. When one realizes that the national bill for these offerings amounts to fully \$12,000,000 a year, or three times the national revenue, it will be readily seen that the farmer could not endure it long were it not for the compensatory feature above mentioned. The hold which Christianity obtains on the converts is a great mystery to him, explicable only on the ground of medicine. Tho it would seem that the story of "magic medicine" ought to have disappeared by this time in Korea, yet only a few days ago one of our Christians was asked by a friend what kind of medicine had been given to make him a Christian and when he indignantly denied it, he was told it was no use to say that, they knew that there was a certain ceremony in the church in which a medicine which looked and tasted like blood was given to the convert to make him a Christian. This was the farmer's idea of Holy Communion. We might mention several other characteristics plainly found in his character. His hospitality; his liberality, which is remarkable when contrasted with his

poverty; his reverence for learning and for rank; his stupidity in the presence of an innovation; the childish jealousy which often ruptures his friendships; and his love of flowers and natural scenery.

His chief diversion is going to market. Six hundred years ago one of the kings of the last dynasty to facilitate trade instituted market places where the people might meet periodically and barter and sell. This has grown until in every prefecture throughout the land there is one and often more places where every five days the people assemble to exchange goods and opinions. Here the farmer can meet his friends from a distance and the huckster who comes from the outside world with the news or the latest tid-bit of scandal. If he needs matches, a cheap umbrella, thread or cloth, he can get it here, in fact he can buy anything from a pipe stem to a bull if he has the money. He tries not to miss market day but assembles in force, succumbs to its seductions, sometimes gets drunk, and may even have a free fight and return home a physical and moral wreck. This is his diversion and is as much to him as a June circus to a farmer at home.

Another diversion of the farmer is that of a grave fight. The ancestral graves are scattered all over the adjoining mountains. It is important that these graves should be preserved unmolested for they mean much to him—numerous posterity, freedom from trouble, and also good fortune. We once told a Korean farmer of the famous Brainerd family of the United States which in 200 years grew to number 30,000 members, and the first question he asked was, "What kind of a grave yard did they have?" So the Korean farmer has an idea that the very existence of his family depends on his ancestral grave sites and he is in hot water constantly in order to protect them. For the dead are buried daily in Korea as elsewhere, and mountain room has become exhausted so that nothing is left but to trespass on the limits of graves already occupied. These limits extend above and below and all around the grave to a preposterous extent and are the fruit of more than fifty per cent of the cases brought before the magistrates. These fights involve whole clans and are always very bitter and form one of the chief elements in the life of the average farmer. For not only relatives, but friends as well, join in, and sometimes they take the law into their own hands, dig up the intruding corpse and throw it outside the limits.

Another fruitful source of trouble to the Korean farmer is the protection of the water supply to his rice swamps. The man just above him will often dam up the water and prevent it flowing to the fields below, or the man below will drain it all off into the

fields on the lower level. In either cases there is always a row and often a fight.

Another incident of farm life is the forcible abduction of widows, and we are informed that in the north sometimes even maidens are forcibly carried off and compelled to become brides. These occurrences, of course are not frequent, but when they do occur they form the topic of conversation for months afterward.

The Korean farmer is generally a small holder of land. The farmers consist of four classes. (1) The farm hands who have no holdings of their own but work by the day, by contract, or are held as serfs by their more fortunate proprietors: (2) The farmers who own no lands themselves but work the lands of others on shares. They correspond to the tenant class of western lands but pay no stipulated rent. The arrangement is on a purely co-operative basis, the landlord furnishing the land and seed, while the tenant furnishes himself with a house, implements and supplies the labor. The returns are divided equally and the taxes paid according to agreement specially entered upon. These two classes—the farm hands and farm tenants form the great mass of the farming population: (3) The small owners. These possess a few "cheeks" of rice swamp and some fields. The total value of the holdings of a man of this class, including the animals and implements, will amount from \$500 for the poorer classes to \$5,000 for the richest. The members of this class will number probably three per cent of the farming population: (4) The last class are the landed proprietors—the aristocracy of the land. The richest member of this class, whose holdings probably amount to \$4,000,000, with an annual income to the owner of fully \$250,000. The members of this class are insignificant in numbers but they rule the land.

To return to our original proposition, the Koreans are an agricultural people and the typical Korean is an Asiatic farmer.

Confession of a Tong Hak Chief.—The Tong Hak uprising in 1884 led to the war between China and Japan. Ever since the Tong Hak stood for vigorous and successful opposition to the government as well as for violence and lawlessness of all kinds. The police have at last captured (May 28th) one of the original leaders, Choi Siliyeng. He was arrested in his hiding place in Won-ju, brought to Seoul, and on the 30th handed over to the Supreme Court with the following report which we quote from *The Independent*:

"Some years ago, the riotous *Tong Haks* kept the two provinces of Choong-chung and Chul-la in disturbance by their robbery and violence.

When the insurgents were suppressed, one of their great chiefs, Choi Sih-yeng, eluded the 'net of law' and escaped the penalty of death. This excited the indignation of the whole country. But fortunately, he and several of his followers were arrested in the district of Won-ju. According to their confessions, Choi Sihyeng was converted to the strange doctrine (literally *sinister* doctrine) in 1865. It is known all over the country that he raised the standard of revolt in the year of 1893, pretending to serve a righteous cause. Barely escaping with his life, instead of forsaking his errors, he continued to deceive the foolish with his baneful charms. Considering the evil he has done, he does not deserve a moment of indulgence. Of his companions, Whang and Song followed Choi Sihyeng everywhere, being fascinated by the seductive doctrine. Pak yuntai as a *Tong Hak*, came to Seoul to supply food to Choi Sihyeng during his imprisonment. As these perverse *fellow*s ought to be severely punished, we transfer them to the Supreme Court."

A confession was extorted from the prisoner for a translation of which we are under obligations to our morning contemporary. It is as follows:

"Having long led a wandering life, I have no settled home. When young, I had a disease, but was too poor to receive medical attention. Thirty-three years ago (1865), I met Pak Chunsoh, a merchant in Kang-won-do, who taught me the incantations of thirteen characters, viz; Si-chun-ju-cho-wha-jung-yung-sie pul-mang-man-sa-chi. Another formula, chi-kui,-kuin chi-wen-ui-tai-kang, was given me for conjuring up spirits. Five or six days after reciting these formulas, my body trembled involuntarily, and I began to feel better tho I was not entirely cured of my complaint. The 'doctrine' having made me whole, I propagated it gradually to many people. Those who believed in my tenets recognized me as their teacher, calling me by the name of Puphun or *Law Porch*.

"In 1863 Choi Cheiou, the founder of the doctrine was executed, being mistaken for a Catholic. His followers, desiring to avenge his death, came to Seoul in the spring of 1892. Several (?) thousands of them gathered in the city and memorialized the Throne. But failing to get answer to their petition, one of them moved that, disguising themselves as soldiers, they should first attack the residence of Mr. Min Yungjun. But the suggestion fell to the ground and the assembled multitude dispersed, all returning to their respective homes. All this time I remained in Chun-ju owing to sickness. Later on hearing that the government was going to send troops to arrest us, some of the followers, not more than ten or so, counselled that we should set up an anti-Japan flag, and making the fair ground of Po-un our rendezvous, we should start an insurrection along the Han river near Seoul. The counsel met with opposition and while we were discussing various lines of action, Mr. Wo Yungjung, in the capacity of a pacifier, came and persuaded us to disband. At his second address, we dispersed. The revolt in the magistracy of Kobu began as a popular insurrection without being at first connected with *Tong Haks*. But, Chun Bongjoon, a leader of the sect, availing himself of the movement made the rising both political and religious. His invasion of Choong-chung-do caused the *Tong Haks* of that province to respond heartily to his call. I cannot from these facts, deny the charge that I have been a *Tong Hak* chief."

In an article on "The Tong Hak" in THE REPOSITORY for February, 1895, the Rev. W. M. Junkin says Choi Cheiou, the founder of the order was beheaded in 1865. This chief tell us it

was in 1863. The two formulas given by him are the same as those given by Mr. Junkin.

The prisoner has not yet had a trial but it will not be difficult to forecast the result.

Athletic Sports.—Last month was the time for the schools to have their out-door sports. A year ago the English School made a creditable beginning and this year all the Foreign Language Schools, six, in all, under government patronage joined. They had their day on the 28 ult. Three days later the common schools, ten in number, had their sports, tho there was an evident lack of preparation. The point of interest to us in this enthusiasm for these out-door diversions is in the new life and vigor it presupposes in the lads who engage in them. That is there are a thousand or more young Koreans who do not think it beneath their dignity to run, jump, and cheer. We are pleased that Yi Hoseung can throw the weight 30 feet 2½ inches; that the same lad can jump 14 feet 11½ inches; that Yi In Kim can run and beat in a 220 yard race. If their friends Pak, Yi, Kim and others win next year it will give us equal satisfaction. The change is indicative of a new spirit. These young men and boys, some of them, are from the highest families and the reflex influence of their example cannot but be wholesome.

Korea for the Koreans—The opening under Imperial Edict of three new ports—Pyeng-yang, Kun sam and —to foreign trade following so closely on the the opening of Mokpo and Chinampo last October, has not unnaturally created considerable comment among Koreans, especially the merchant class. *The Daily News* gives expression to this sentiment and the arguments it places before its readers are those one is accustomed to see advanced, namely that foreign goods being cheaper destroy the demand for native goods. *The Independent* thinks there may be “something in this protest against too many open ports. It may be that we hear in this faint protest the first note of the coming national cry, Korea for Koreans. We are of the opinion that until the government and the people become strong and intelligent enough to take care of their own interests, Korea should be protected from the unrestrained influx of its neighbors” From this point of view we join our contemporary in hoping that the government will not be too rash in opening new ports or granting new concessions.

LITERARY DEPARTMENT.

A Korean Tonic Dictionary.—A dictionary named **奎章全韻**, “the character of the Chinese language arranged according to the tones,” is so-called because the constellation kwei is supplied to rule over literature.

This constellation consists of Mirac and several other stars in Andromeda. It is the constellation opposite to kio (Spica) and is the leader of the seven western *nakshatras* of which the Pleiades are the centre and Taurus and Orion form the fifth and sixth and seventh.

The preface shows how dependent Korea has been for literary training on her great neighbor. Rhymes are traced to the Chinese classics. In the Han dynasty scholars all used rhyme. Reference is made to the **大立經** and **易林**, two works of the Han dynasty composed in rhyme. The tai hei uen king is a philosophical treatise of Yangtse based on astronomy. In the time of Shenyu, the four tones became known and the old words that in ancient times rhymed together ceased to do so. Time passed on and Wu-yü in the Sung dynasty wrote his work, the **韻補** yün pu, or “Supplemental” Treatise on rhymes. This was made use of by Chu hi to explain the rhymes of the odes and of Li san, the volume containing the poems of Chu yuen. The Tang dynasty, by their writings, give us the opportunity to test the rhymes of the age in which they lived.

The dictionary contains eighty-six double pages. It registers the pronunciation and meaning of 13,345 characters. In the new edition 2,102 characters have been added. They are arranged in 106 classes.

The vowels taught in this work include sonants. Thus **同** is **督** dong. Many words have two pronunciations. Thus **竺** is tu and tok, **覺** is kian and kak, **劫** hia and ham, **險** danger is hiam and ham, **蠶** dzam, silkworm, is only to be read dzam. **而** circle, surround, is tsa or tsap. May I note here in regard to this word that it is the semitic sabab to surround. **万** is muan or man; **欣** is hir and hox, rejoice. When two sounds are given in this dictionary the second is the older. For example **千** is read chyan, chin. In this word tsin is certainly the old sound. But under **錢** dzien nothing is said except that it is **貨泉** hwa for kap exchange (our word chap) and driuen fountain, spring, * here and for drien

* **井** well tsing, old form tsim. Korean saim, spring; Japanese urumi idemni a spring. The word saim shows that Korean pronunciation like the North China dialect favours surd initials. The Japanese ideumi a spring, shews that Japanese pronunciation like the Shanghai and Soochow dialect keeps the old sonants. Chinese immigration into Korea has been more from the northern than from the central provinces.

[June]

money. The common word ton for money, cash, was introduced from Soochow in the Han dynasty when Korea was a Chinese province. In Soochow at present dien is cash and this is the word. It is our word then. The cash is named from thinness. Doubtless at Soochow 2000 years ago when Korea was conquered cash were called don and the Koreans made theirs' into ton thro a fondness for the surd in preference to the sonant which they share with the whole of North China.

The character 王 is read ngim. It should be nim. This is the German nimm and takes the same verb. The colloquial is chim, a wad. Another form is 搶 tam, carry. The same root with guttural initial is 堪 kam, to bear, generally of bearing mentally or in other senses such as make an estimate.

I only give one more example 賞 give is read siang while 上 ascend, is read ziang. Both are given in the rising tone. In this the Chinese tonic dictionaries are followed. At present Chinese, if we take Mandarin as a standard, has changed zh to sh and z to s; also 上 has passed into the descending tone. This Korean dictionary recognizes the old state of things. Of Mandarin pronunciation in China, it takes no notice. In the same way this vocabulary has nothing to say on Korean native sounds and words.

J. EDKINS.

NOTES AND COMMENTS.

The rains at the beginning of the month were heartily welcomed by the farmers.

The Board of Official Translators of the Bible began daily sessions on the 6th inst, on the Gospel of Mark.

An absent quantity—the kind of man in official life for whom Diogenes is reported to have searched. This if letters from the people to the vernacular papers may be relied upon.

The clear sweet tones of the beautiful bell in the new Roman Catholic cathedral are among the pleasant sounds heard in Seoul now. The Korean bell at Chong-no while not less sweet in tone has the great disadvantage of inferior location.

The Foreign Office proposes to provide government interpreters who shall be used in audiences; and that no Korean holding office shall be allowed to work in foreign legations and no one engaged as interpreter in a foreign legation shall be allowed to act as interpreter in the Imperial Palace. What this new Solonic enactment means is beyond our ken.

At the regular meeting of the Permanent Executive Bible Committee on the 6th inst., the question of reducing the price of the Scriptures received much attention. A large number of letters from missionaries all over Korea

was read and the sentiment was nearly equally divided. The Committee voted to leave the price as it is now. At the same meeting the Rev. C. F. Reid D. D. was elected chairman in place of Rev. D. A. Bunker who resigned. The Rev. F. S. Miller was elected treasurer. The committee is bending all its energies to publish before the end of the year the whole of the New Testament. The prospects are fair that a popular Christmas present will be a New Testament in the vernacular.

This is an age of fast travelling. Mrs. Underwood left Vancouver, B. C., on May 11th and arrived in Seoul the 31st thus making the distance in twenty days. Dr Baldock covered the distance between the foreign concession in Chemulpo and the U. S. Legation in Seoul in the short space of two hours. Our excellent Mr. Yun of *The Independent* tells us that recently on a rainy day travelling in the good old way of the Korean,—the sedan chair—he made ten miles in six hours. Little wonder young Korea takes kindly to the bicycle.

Mr. F. H. Mörsel, a frequent contributor to the pages of THE REPROS-
HOTTRY, made a well earned and long delayed trip to his native land, Germany, the past winter. He returned the beginning of this month after an absence of about nine months. Captain Mörsel is one of the oldest foreign residents in Korea. We are pleased to learn that during his visit to Europe he received for meritorious services in piloting Russian ships in and out the harbor of Chemulpo a gold medal with the ribbon of St. Stanislav from the Czar of Russia. The honor is well bestowed and we congratulate the recipient.

The largest and most conspicuous building in Seoul is the Roman Catholic cathedral on Chong-hyen or Bell Hill. Its proximity to the Yung-hui temple, the place where the portraits of the war kings of this dynasty are preserved, kept Koreans from building on the place and the lot was therefore vacant. The Catholic Mission, after some difficulty of which we have recollection, secured the ground and commenced to build on it. In 1892 the corner-stone of the cathedral was laid. The cathedral is 202 feet long and from sixty to ninety feet wide, while the vaulting in the transept measures fifty-seven feet. The cost is \$60,000. This beautiful cathedral was consecrated on Sunday, May 29th, with elaborate and imposing ceremonies by the Right Reverend Bishop Mutel assisted by French and Korean priests.

One of the chief dialectic differences in Korea is found in the Pyeng-an province. It consists in giving the initial *ch* the sound of *t*. Thus *chyo-ta* "good" is pronounced in that section *ti-o-ta*. Many curious "freaks" in pronunciation are the result and this habit of clipping the sound always betrays the northern man and excites a smile among his southern compatriots. A parallel to this existing in the Foochow and Amoy dialects of China has given to the English language one of its most useful words—tea. As is well known *cha* is the universal word throughout the Far East for the fragrant drink and was adopted by the Portuguese at Macao at first as the commercial name for the commodity. It is said however that the English traders heard it at Amoy as *t'ia* or *t'a* and this was adopted and has been corrupted into the modern *tea*.

The Japan Times is authority for the statement that "Mr. Nobuyuki Masuda of Osaka, acting under contract with the Korean authorities has made arrangements to mint Korean coins. The process of moulding and striking the coins is to be carried out at the Osaka Copper Manufactory (Osaka Seide Kaisha), the metal to be obtained from the melted Japanese silver yen. The work of the factory has been limited to copper and nickel